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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (EPH. 4 : 32).

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TRUE CONCEPTION OF GOD GAINED THROUGH REVELATION TO JOSEPH SMITH.

ELDER MELVIN J. BALLARD.

(*Concluded from page 166*).

I BEAR witness to you, as the years pass and another anniversary comes, that the day of Christ's return approaches; but before that day it shall be a day of sorrow, a day of peril, a day of trouble, such as is now before the world. It can not be otherwise, for He will not come with wickedness dominant and rife in the world. Few men will be left to see the day of His coming, and they shall be righteous, for the wicked can not stand in the day when He appeareth. These days that are before us are fraught with great sorrow and anguish and distress for the wicked among men; but following that night of darkness, of sorrow, of plague, of distress, of death and destruction, will come the dawn, and He will come to live upon the earth and reign with men for a thousand years; and we know it. I bear witness of it, with a heart full of gratitude that I have this knowledge and testimony, for I know that He lives.

The testimony of the ancient prophets and apostles, as I observed, may be questioned by the world, but Joseph Smith and his associates have re-established the knowledge that Jesus Christ is a reality, the very Son of God, a tangible Being having power such as the former witnesses testified concerning Him. And so have you this knowledge, my brethren and sisters. We rejoice in it. We have that witness because we have enjoyed the gift and power of the Holy Ghost, that by and through it, we may attain the testimony that Jesus Christ lives, and that He is the Son of God. I know it as I know that I live. I know it as well as I know that I see you. I know it better than I know anything

else in all this world—that Jesus Christ lives, and that He did visit the Prophet Joseph Smith.

Oh, what a wonderful day we live in! I wonder sometimes if the Latter-day Saints are not asleep to the fact that we live in the greatest dispensation that has ever dawned upon the earth. Are we too close to it? The men of Jesus' time who crucified Him were so close to Him that they did not see His greatness, nor His power. I used to marvel at it; I used to wonder at the blindness of men. I had a little experience out in Oregon that helped me to understand it. I used to long to go and see that great mountain sixty miles east of Portland called Mount Hood, for it stood up in all its majesty and beauty as a single object of admiration. And when I finally had the chance to carry out my desire, and reached the six thousand foot level, the base of the mountain, which is the top of the Cascade range, which from that sixty miles' distance looked like a great lofty plateau, it was just studded with peaks distracting my attention here and there and everywhere, and then I was up against a great cliff of the mountain that arose a thousand feet above me, and I could not see the top of the mountain at all. I was disappointed, and I never could get the right view or feeling toward it until I began to leave it again. As I receded mile after mile, as I drew away from it, those distracting peaks began to sink until they became like the level of the plain, and the great mountain rose in its single majesty and beauty once again above all other objects and I said:

That is like life, that is the reason men did not comprehend and understand Jesus Christ. He was too close to them; blinded were they as to His greatness and His power; but as time passed, though men buried Him, as they supposed in an oblivion from which He would never arise, time has lifted Him up and time has lowered them. No man was perhaps talked about and no contest more hotly waged than the discussions over the Cæsars, and there are men who still talk about Cæsar, but none espouse him and none are against him. But the man Jesus Christ lives and becomes the object of man's hatred and man's love. He is a living issue to-day, and He stands there in all His single beauty and power above all the sons of God, attaining to His right place and position.

And so I have felt with reference to this man Joseph Smith who came in this world one hundred and eighteen years ago to-day, this generation is too close to him to really understand him and appreciate him, and I wonder sometimes if the Latter-day Saints are not too close to the great and wonderful events that are at our doors, to really comprehend them. For I say to you that as time has passed, and as time will yet pass, it will lift this modern prophet of God to his place and his station among the great prophets of the world. He is ascending and so he will

ascend until none of these save the Lord Jesus Christ will excell him in power, and in glory. He will be exalted to his station as the great revelator of the Lord Jesus Christ to this dispensation. Oh, I pray that we, having eyes, may indeed see, and having ears, that we may hear, and hearts that we may understand.

May the Lord be with us on these anniversaries, that our hearts will be filled with right and proper admiration and respect and reverence and gratitude for the King of kings, I pray in the name of Jesus Christ. Amen.

MINUTES OF THE LIEGE CONFERENCE.

THE annual conference of the Liege conference, now a part of the newly-organized French Mission, convened for a four days' session, commencing at Seraing, February 22, and continuing at Liege, February 23, 24 and 25th. President David O. McKay from Liverpool, President Charles S. Hyde and Sister Lanora Hyde of the Netherlands Mission, President Russell H. Blood of the French mission, President Rulon T. Hinckley and seven Elders from the Lausanne conference in Switzerland, President F. Orin Woodbury of the Hannover conference in Germany, as well as President Erwin R. Spilsbury and all of the traveling Elders of the Liege conference, and five traveling Elders from the Netherlands Mission, were in attendance.

The first meeting of this remarkable conference was held at Seraing, a flourishing new branch, commencing at 7 p.m. Friday, February 22. After singing and prayer and a word of welcome, the first speaker, Elder Serge C. Ballif, told of the chaos in the world of religion to-day, stating how the reality of the great apostasy is the cause of this discouraging condition, and that the restoration of the Gospel, bringing unity of the faith, is the only thing which can ameliorate this state of affairs.

President Rulon T. Hinckley, citing the events which took place in drawing up the Constitution of the United States, showed that recognition of a divine guidance in all things is necessary for the good of all people.

Sisters Josephine Pholien and Armance Collard sang a duet, "Christ calls us."

President Russell H. Blood of the French mission spoke of the wonderful possibilities for advancement in the field of Belgium. He explained the standards and ideals of this people known in the world as "Mormons," and pointed out how respect and obedience to the principles of the Gospel of Christ will save the world.

The choir of Seraing sang, after which President Erwin R. Spilsbury spoke of the necessity of repentance; he also announced the details of the conference sessions to follow.

More than two hundred people, including one hundred friends and strangers were in attendance.

The second session of the conference was held in Liege the following evening commencing at 7 p.m.

Elder Joseph P. Anderson was the first speaker. He related how Christ healed the sick when He was upon the earth, and showed that the Gospel, as it is now revealed, is the only doctor for all the ills of the present civilization.

Elder Stephen L. Durant stressed the point that the Gospel is indeed the only plan unto salvation, and that man can well think that there is only one road leading to life eternal.

A male quartet sang, "I Saw Another Angel."

Elder Grant J. Wright took as his text "By their fruits ye shall know them," stating the five fundamental characteristics of a great people, which characteristics the "Mormon" people possess in the highest degree, namely, good health, morality, industry, education, and prosperity.

President Charles S. Hyde of the Netherlands mission was the last speaker. He developed the subject "Pre-existence" in a most capable and interesting manner, showing the pre-requisites needed by man now as a mortal, to again enter the Kingdom of God, and that by obedience to the first four principles of the Gospel, man may learn to know God—to know which, is life eternal.

After announcements as to the baptismal service to be held the day following, the session adjourned.

Promptly at 10 o'clock Sunday morning, sixty-five Saints and friends gathered at the Natation on the Meuse River to witness the baptism of eleven candidates. Notwithstanding the disagreeable weather, a most impressive ceremony was held. At 1:30 p.m., a confirmation meeting was held for those baptized. Many good instructions were given to the Saints on this occasion.

At two o'clock, the afternoon service commenced. President McKay was the first speaker. He told of a conference that was held in Lausanne, Switzerland, in August 1923, when the proposed reorganization of the French mission was thoroughly considered. There were present at the Lausanne conference, President McKay, the presidents of the Swiss and German and the Netherlands mission, the conference presidents and ex-conference presidents of the Liege and the Swiss conference, as well as all but one of the traveling Elders laboring in the French-speaking countries of the continent.

The speaker explained the action taken by the Lausanne assembly and outlined the plan of uniting the French-speaking peoples under one mission—up until this date the Lausanne conference having been connected to the Swiss and German mission, and the Liege conference having been adjoined to the Netherlands mission. He said that the French mission is now an independent unit, and that this fact ought to be an incentive to its members to re-

double their efforts to spread the Gospel. The speaker commended President Hyde for his interest and aid in the separating of the Liege conference from the Netherlands mission. A vote of thanks was rendered to President Hyde, as well as to all those who had worked in founding the new mission.

President McKay commented upon the missionary activities of Elder Russell H. Blood and then presented his name as the president of the French mission. The vote to sustain Elder Blood in this position was unanimous.

The general authorities of the Church, as well as those of the mission and the conference were also unanimously sustained.

Elders Reed Shupe, Harvey Woodbury and Wallace Trowbridge each gave testimony as to the truth of the Gospel and what it can do for humanity.

President Hyde expressed his regrets for having to sever connections with the Liege conference. He stated that it has been a joy to visit with the Belgian Saints. He enjoined the Saints to rest firm and righteous in this plan of life, stating that such a course will prove the source of happiness.

The third session of the conference convened at 7 p.m. at Liege with President McKay presiding over and Conference President Erwin R. Spilsbury conducting the services. All of the presidents and traveling Elders who assisted with the previous sessions were present.

The congregation sang, "Come, Come Ye Saints," after which prayer was offered by Elder Gerald R. Daynes.

A detailed account of the progress and the condition of the conference was given by President Spilsbury. His reports show that attendance in departments and meetings held in 1923 has increased one hundred per cent. compared with the attendance of the year 1922; the average attendance at the sacrament meetings in 1922 was fifty-five persons; in 1923 it was one hundred ten. Various other figures were given.

President Hinckley, of the Swiss conference, gave a similarly encouraging report.

A solo, "My Faith in Thee," was rendered by Elder David W. Goddard.

Sister Lanora Hyde of the Netherlands mission told how the Gospel is a pearl to her and to everyone who walks in obedience to its laws, and that this pearl is often rejected because people fail to realize its value.

A duet was sung by Brothers Jean Closset and Heli Jeuris.

President Blood spoke of the beauty and simplicity of the organization of the Church, stating that in such a divine organization, mutual co-operation is a necessary means to a worthy end—that of perfect unity and brotherhood. He solicited the aid and the unity of the Saints for the success of the French mission.

President Hyde took for a subject the question that the world

asks to-day: "What must I do to be saved." The speaker gave for an answer the answer of Peter on the day of Pentecost when he said "Repent ye, and be baptized." President Hyde showed how the Christian world has changed that answer to-day, and that a reversion back to the original Gospel is the only means of salvation.

The choir of the Liege branch favored with the hymn "Quel doux Devoir."

President McKay then addressed the congregation. He remarked on the great change that has come about in the Liege conference during the preceding two years. He told of his visit in 1921, when there were only two Elders in Belgium and when there was no choir. He expressed delight over the advancement made and said the future of the French mission looks bright.

By relating some incidents which happened on his recent trip to the Holy Land, President McKay showed that Christianity, as the world practices it to-day, has failed to bring the "peace and good will" that was announced by the angel heralding the birth of the Savior. Before such a state of good will can exist, the speaker said, it is necessary that this civilization live Christ's plan, even as He willed it. On the spot where the Lord's birth is recorded by tradition to have taken place, President McKay reported there are four altars for worship, belonging to the Greek Catholic, the Roman Catholic, the Armenian and the Coptic Church respectively. At the Armenian altar no Greek Catholic adherent or sympathizer may prostrate himself to offer his supplications, nor may a Roman Catholic bow down before the altar of the Coptics, or vice versa. Sometime ago, two men were killed on this spot of sacred ground because a carpet or a piece of drapery belonging to one altar had been placed accidently or unintentionally, it seems, just a few inches beyond the line of the altar to which it belongs. At another place of worship, in the interior of a sepulchre, hanging on the walls, are certain old and precious pictures, only the frames of which are visible, on account of accumulated dust and cob-webs—and all because of the fact that Coptics will not permit Roman Catholics to clean them, nor will the Armenians trust the Greek Catholics to remove the dirt which hides their beauty. Such striking evidences of "good will toward man" as well as other citations of existing conditions, were related by President McKay. He declared that such conditions can not foster that state which has been promised—"peace on earth and good will toward man."

A Priesthood meeting for all the traveling Elders was held on Monday, the 25th, at 303 Rue St. Leonard, Liege. Each Elder told what the Church means to him and expressed his enthusiasm over this life-giving work. President McKay addressed the meeting. He said that the Elders are in the greatest school for building character in the world; and that the need of the world

to-day is men of character. He declared that not everyone can become famous as a scientist, a doctor, a lawyer, or can be recorded in history as a famed musician or an artist, but it lies within the power of every man to have a great and noble character. The speaker quoted the words of Emerson, "Character is greater than intellect." Christ, who left not a written word behind Him, has left His ideals and standards for the world—among the greatest of which are brotherhood and morality, President McKay said. He declared these two attributes to be the crying needs of the world to-day and that the Church of Jesus Christ fosters them.

A special meeting of all the missionaries of the Liege conference was held Tuesday, February 26th, at the conference headquarters in Liege. The immediate needs of the conference and the mission were discussed, and reports were given by the Elders laboring in the various parts of Belgium and France. President Blood outlined the work to be commenced. Important questions were discussed. At the close of the meeting each left for his field of labor to put forth a mightier effort to spread the cause of Truth.

GRANT WRIGHT, Conference Secretary.

AS YOU GO THROUGH LIFE.

DON'T look for the flaws as you go through life,
And even when you find them
It is wise and kind to be somewhat blind,
And look for the virtues behind them;
For the cloudiest night has a hint of light
Somewhere in its shadows hiding;
It's better far to hunt for a star
Than the spots on the sun abiding.

The world will never adjust itself
To suit your whims to the letter,
Some things must go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the Infinite
And go down at the last in the wrestle,
The wise man shapes into God's plan,
As water shapes into a vessel.

—ELLA WHEELER WILCOX.

SYMPATHY originates in the affection which we naturally have towards others. It is rooted and grounded in love, and is a branch of love, and a grace of a higher order. In it our hearts beat responsive to the hearts of others. We enter into their feelings; we identify ourselves with them.—MCCOSH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, MARCH 20, 1924.

EDITORIAL:

KINDNESS.

THERE is no virtue which does not increase in lustre by sincere contemplation. Like jewels in a diadem, every virtue sparkles in beauty; but when one is singled out in concentrated thought, and careful observation, it seems to increase in brilliance until it assumes an importance superior to all others. Since this is a characteristic of all virtues, none is undervalued when special praise is given to any particular one.

Recently, I have been deeply impressed with the need in this world of the application of the modest, unassuming principle of kindness—with the need of man's cultivating the simple art of just *being kind.*

Kindness is one of the choicest of gems in the coronet of Truth. This is evident from the value given it by prophets and inspired men in all ages. Through inspiration Isaiah makes "everlasting kindness" an attribute of the Lord and Redeemer; Paul classifies it among the choicest of virtues to be cultivated. The Prophet Joseph Smith, in one of the most glorious revelations given to man, associated it with those sublime principles which must ever accompany that "power and influence" which is "to be maintained by virtue of the Priesthood." Christ's short life among men was replete with acts reflecting this divine principle. His kindness won the loving but repentant sinner of Magdala, inspired hope and regeneration in the life of the woman sentenced to be stoned to death, and filled gracious mothers' hearts with eternal gratitude as He gently and lovingly blessed their little ones. Thus, just as His strength and perfect faith inspired the hardy fishermen of Galilee, and compelled even rulers of the Jews to seek wisdom and guidance at His feet, so His kindness shed its rays upon those who were weak and tender, guiding them along the pathway to peace and salvation.

Kindness is not an effeminate virtue, but like mercy "'Tis mightiest in the mightiest: it becomes the crowned monarch better than his crown." It is never so brilliant as when it shines through strength.

One of the greatest lessons taught by the history of "Zion's Camp" is the Prophet's teaching to the Elders on the virtue of kindness, only through the application of which may we hope to hasten the Millennium.

If these positive admonitions and teachings by great leaders of men fail to awaken within us a desire to cherish this virtue, surely the effects of unkindness and of *cruelty*, which we behold on every hand each day, are sufficient to arouse even the most lethargic and indifferent soul. So I thought recently upon a return journey from the Armenian mission, through that country which above all others should be eager to follow the footsteps of Him whose life gave that land the title "holy." But cruelty, especially to poor dumb brutes, is manifest almost every hour.

Evidence of this is seen in the prostrate body of a faithful donkey probed and beaten until it fell dead by the roadside, and from whose partly-eaten carcass a jackal trots away until travelers pass by.

Such evidence is heard in the agonizing groans of the camel upon whose back is a raw spot as large as a man's hand, but on which a pack of four hundred or five hundred pounds is unmercifully thrown. If the poor brute tries to protest against this torture, he is forced into submission by the tightening of iron prongs that serve as a kind of combined bridle and halter and which close vice-like on each side of his mouth when the rope attached to them tightens. Perhaps the pain of the galled sore is less intense than that produced by the newly-inflicted wounds made as the iron prongs pierce the tender flesh and strike the jaw bones!

The spavined horse lashed to greater speed or to stronger efforts to pull the heavy load is evidence also. I never see an unkind driver of such without almost wishing that he might strike the bone at the base of his "big toe" with a hammer, and then be compelled to walk in a tight shoe all day. Thus only could he be brought to realize what constant and life-sapping pain is endured by the poor spavined horse, compelled, notwithstanding pain, to do the driver's bidding!

Indirect and often direct results of unkindness are seen in the thin and hard-lined features of little girls sitting hour after hour, day after day at the loom, making the costly rugs that adorn the homes of the well-to-do!

And the unkindness of the nations is exhibited to-day in the tragic fate of the Armenian people—a whole nation becoming exterminated through bigotry, selfishness and hatred of men!

Members of the Church of Jesus Christ, as well as the missionaries, especially in Great Britain, have experienced the effect of words and deeds prompted by the spirit of unkindness. Efficient and honest workmen have been discharged from positions, children have been beaten and driven from home. Men actuated only by the spirit of loving service have been maligned and beaten, and in various ways has Innocence been branded with wickedness—atrocious deeds that would not have been committed if the perpetrators of them had in their brutal natures just a little of the milk of human kindness.

Kindness is a principle of the Gospel too seldom taught and more seldom practiced. It is the forerunner of Love; it prepares the heart for reverence and true worship; for

"He prayeth best who loveth best
All things both great and small;
For the dear Lord who loveth us,
He made and loveth all"—

"Let us oft speak kind words to each other,
At home or where'er we may be.
Like the warbling of birds on the heather,
Their tones will be welcome and free."

DAVID O. MCKAY.

MINUTES OF THE MANCHESTER CONFERENCE.

THE Manchester annual conference was held in Manchester Sunday, the 9th inst. There were in attendance Elders William E. Allen and William A. Monson from Liverpool, Elder Harold B. Crompton of the Nottingham conference, President William Blackburn and all the traveling Elders of the Manchester conference and many Saints, friends and investigators.

The Sunday-school session commenced at 11 a.m. by the congregation's singing "Did You Think to Pray?" Invocation was offered by Elder George T. Blanch. "Beautiful Zion" was sung as the second song. The sacrament gem was recited by Peggy Barton. Brothers B. W. T. Norman and Harry Jones, assisted by Brothers Fred Simpson, John Horridge, Ronald Schofield and James Liniard administered the sacrament. The concert recitation was given by Victor Jones of the Rochdale branch.

A well-prepared program was rendered by the children of the various branches. The pupils of the Oldham branch Sunday-school, led by May Mills sang "The Savior Like a Shepherd Leads Us." Olive Schofield gave an essay on the first principles of the Gospel. Edward Marcroft recited the fourteenth chapter of St. John. Victor Jones read an essay on the "Apostasy." Ronald Schofield gave an essay on the "Restoration." Dorothy Howarth favored with a reading. The thirteenth chapter of First Corinthians was recited by Renee Sturton. Marion Baron gave an essay, "The Lost Hymn."

Elder Monson spoke of the value of Sunday-school work. He said that the Sunday-school lays the foundation for building good men and good women. The Sunday-school age is the impressionable age, he said, and consequently the training received in Sunday-school carries throughout life.

Elder Allen said he was pleased with the Sunday-school session of the conference. He spoke to the children on the subject of

"Love." He invited the children to show love for their parents by performing loving, kindly acts each day of their lives.

President Blackburn thanked all who had taken part on the program.

The meeting closed by the congregation's singing "Love at Home." The benediction was pronounced by Elder Christopher C. Heaton.

The afternoon session convened at 2:30 p.m., by the congregation's singing "Come, Come Ye Saints." Prayer was spoken by Brother Harry Jones. The congregation sang "O, Say What is Truth?"

The general, the mission and the conference authorities of the Church were presented and unanimously sustained.

Elder Christopher C. Heaton was the first speaker. He said that from his childhood he has been taught the stories of the restoration of the Gospel. Now, in later years of his life, he can compare those stories with the Bible and prove their value.

Elder M. Ivan Batty explained that through applying the principles of the Gospel in every-day life, in politics and in the nation, people can prolong their own lives, improve their education and strengthen their nation's laws.

Members of the Oldham branch sang, "Zion Prospers, All is Well."

Elder Richard M. Burgoyne portrayed the help and guidance which is derived through prayer and a determination to do what is right.

Elder Charles A. Halverson bore his testimony of the truthfulness of the Gospel. He said that the truth of the Gospel can not be proved to a person unless that person himself seeks wisdom. By a gradual accumulation of knowledge, the things are learned which will bring eternal life, he said.

Elder George T. Blanch said he is glad to be on a mission. He deems it a privilege to help serve his fellow-men, he said. Serving one's fellow-men brings lasting happiness; through serving the Lord and following His example, eternal life can be gained, he declared.

Sister Nellie Thompson sang, "The Songs My Mother Used to Sing."

Elder Russell C. Capener said he is proud to be affiliated with the Latter-day Saints, because it is their desire to uplift humanity. They seek to regain the presence of God, he said.

Elder John H. Tomlinson said he is glad he arrived in England in time to attend the conference. He told how his parents had accepted the Gospel in England, and the benefit which they had derived therefrom.

Elder Chancy G. Dockstader stated that he always appreciates an opportunity to speak on "Mormonism." He said he knows of no principle advocated by the Church which would make any

person ashamed of holding membership in the Church. Elder Dockstader said he is proud to be a Latter-day Saint, for Latter-day Saint doctrines are pure, clean and holy, and make for a perfect life.

Elder William A. Monson said that among the many misunderstandings which the world has about "Mormonism" one is that the Latter-day Saints worship Joseph Smith in place of Christ. The speaker said that the Latter-day Saints do not worship Joseph Smith; they honor him as a restorer of Christ's doctrines. The mission of Christ was of a two-fold significance, Elder Monson said—to redeem mankind from Adam's transgression and to lay down a plan whereby man may regain admittance into the kingdom of God. He said it is interesting to note that all the important events of history are dated from the birth of the lowly Nazarene; the peoples of the world are thus forced to recognize Him as the center from which to work. When the comparatively small following which Christ had during His life is considered, His life becomes all the more interesting. Elder Monson spoke of the distinguishing difference in the claim for which Joseph Smith sacrificed his life and the claims of other religions leaders who have offered their lives for their beliefs. Joseph Smith is the only person who claimed to have received direct authority from God to found a church. The speaker stated that "Mormonism" is either the greatest philosophy on earth or else the greatest fable ever perpetrated upon the world. Elder Monson said the Latter-day Saints testify that it is the greatest philosophy on earth—it is a message from Jesus Christ, declaring to the world the restoration of the Gospel, the same Gospel that was taught by the Savior.

The session closed by the congregation's singing "Guide Us, O Thou Great Jehovah." Benediction was pronounced by Brother B. W. T. Norman.

An officers and teachers meeting convened immediately following the afternoon session. Elder Allen gave advice regarding the work of the auxiliary organizations and concerning the keeping of records.

The evening session commenced at 6:30 p.m. by the congregation's singing "The Spirit of God Like a Fire is Burning."

Elder Harold B. Crompton, the first speaker, said responsibility is one of the greatest spurs to action. He said that while the Church teaches co-operative action, it also believes in individual responsibility. Redemption from death is a free gift, he said, but man must work out his own salvation.

Elder William W. Depew, Jr. explained that revelation is the source of communication between God and man. He said there is a great work to be done here to prepare the world for the coming of the Savior.

Sister Florence P. Roberts rendered a solo, "Sunshine and Rain."

Elder Ronald D. McGregor commented on the slanderous tales that are circulated by enemies of the Church; he said that those enemies do not understand the real power behind "Mormonism." The speaker said the Latter-day Saints are susceptible to all truth. Searching after truth is the noblest aim to which man or God can aspire, he said.

Madame Ellis rendered a pianoforte solo.

President Blackburn said he rejoices in the testimonies that were borne during the conference, for the ring of truth and conviction is in them. He said there is a force and power in "Mormonism" that will make for better men and better women. The speaker dwelt upon the knowledge given to the world by Joseph Smith, stating that God is comprehensible and can be understood.

Sister Florence P. Roberts sang a solo, "Abide With Me."

Elder Allen, the concluding speaker, asked the questions, "What is that vital force in the Church which impels men and women to leave their homes to devote their time and means in the promulgation of the Gospel?" and "What is there about the Church that makes it so much different from all other religions?" He answered the questions by explaining some of the doctrines of the Church: (1) the assurance of man's eternal salvation—based upon a sure knowledge of God, and obtainable only by individual effort; (2) the joy that follows individual effort—happiness comes in putting forth an effort in the service of God and for the benefit of mankind; (3) the simplicity and the comprehensiveness of the first principles of the Gospel—they are not mysterious, the Savior's plan of salvation is plain and simple and is within the understanding of everyone; (4) the successful test of experience—the strongest testimonies are from those of longest experience; (5) the blessings and the privileges of the Priesthood—without the Priesthood the sacred ordinances of the Gospel can not be performed; (6) the high standard of morality in the Church; (7) the Word of Wisdom—something vital and important in insuring a healthy body, an active mind and a spiritual being; and (8) the Gospel's explanation of life and of life's purposes.

The conference closed by the congregation's singing "We Thank Thee, O God, for a Prophet." The benediction was pronounced by Brother Thomas Flitcroft.

CHRISTOPHER C. HEATON, Conference Clerk.

THE SOUL'S TRIUMPH.

A WOMAN of fine character, a great actress, had to do the housework for a large family when hard times came. She had the artistic temperament that loves the ideal, the aesthetic, and finds its highest joy in mental work. The menial drudgery of housework was irksome and repellant to her. She understood the

workings of certain psychic laws, however. She knew if she faced her daily round of never-ending and exacting cares with sullen, rebellious discontent, she would deplete her life, and brutalize herself, and be irritably tired at night and inharmonious all the time. She knew also if she approached her work in a negative, spiritless attitude of dogged endurance, she would enslave herself and destroy her spiritual grace and become a mere working machine.

She resolved to master it. She made it an art. As she really disliked housework, temperamentally, she did not feel the thrill of joy in perfect accomplishment that genuine housekeepers who love their work do, but she experienced a glow of satisfaction in labor well done, and felt the comfortable upliftment of spirit we all feel when we have triumphed when the odds seem all against us. She could not help occasionally thinking, after days of especially tiresome cares, "I will never be able to act with grace, subtlety or finesse again." She would sometimes look regretfully at her hands, roughened with kitchen work, and wonder if she could ever use them again with facile ease in expressive gesture.

Lo! when she returned to the stage, her work was finer, more convincing than it had ever been before. "The gray angel of success," as Drudgery, not inappropriately, has been called, had not forgotten her faithfulness in executing the small uninteresting details of housework, nor the cheerfulness and courage with which she faced the distasteful labor. Among the priceless gifts that Drudgery gave her was perfect poise. In mastering disagreeable duties, she had secured hold of herself.

FROM THE MISSION FIELD.

Baptism.—Saturday, the 1st inst., a baptismal service was held at Manchester. Three candidates were baptized by Elder Chancy Dockstader; they were confirmed by President William Blackburn and Elders C. C. Heaton and Ronald D. McGregor.

Sunday-school Festival.—January 9th, the annual Sunday-school festival and prize distribution of the Sheffield branch was held at Pitsmoor, Sheffield. Delicious refreshments were served, after which a delightful program was rendered by the Sunday-school pupils.

Priesthood Meeting.—The Priesthood, the officers and the teachers of the Nottingham conference met jointly in a Priesthood union meeting at Hucknall, Saturday, the 8th inst. President Sevoy J. Boyer presided. Brother Samuel Pears delivered an address on "The Greatest Novelty of To-day."

Arrivals and Appointments.—The following missionaries arrived in Liverpool Saturday, the 8th inst., per s.s. *Montclare*:

For the British mission—

John H. Tomlinson, Roy, Utah, assigned to the Manchester conference.

Albert F. Kendell, Ogden, Utah, assigned to the Nottingham conference.

For the Netherlands mission—

Nicolas J. Teerlink, Salt Lake City, Utah.

For the Swiss and German mission—

Frank E. Miskin, Idaho Falls, Idaho.

Meetings of Traveling Elders.—A meeting was held Saturday, the 23rd ult., at Bradford of the traveling Elders of the Leeds conference. Reports of the existing conditions of the conference were given and plans for the improvement of the work were considered. Elder John B. Fowers gave a talk on "The privileges of being upon a mission." President Lamph encouraged the Elders to be earnest and diligent in their work and to avail themselves of every opportunity for making known the Gospel of Christ.

The traveling Elders of the Manchester conference met at Manchester in their regular Priesthood meeting Saturday, the 1st inst. Splendid reports of their labors and of conditions in the various branches were given. President William Blackburn gave instructions for the coming month.

Socials.—Saturday, the 1st inst., the Clayton branch (Leeds conference) held an evening's entertainment. A sketch "Who's who" was the feature of the evening. Humorous readings and vocal and instrumental selections were also presented. Refreshments were served.

The Bradford branch (Leeds conference) held a social under the direction of the Sunday-school, Saturday, the 23rd ult. A pleasing program was rendered, which consisted of recitations, vocal solos, instrumental selections and a cantata, given by the Sunday-school children.

A tea and social was held at Hucknall (Nottingham conference), Saturday, the 8th inst. A delightful program was rendered, after which prizes were distributed to the children having the best attendance at Sunday-school during the year 1923.

Branch Conferences.—A branch conference was held in Batley (Leeds conference), Sunday, the 24th ult., with President David D. Lamph presiding and Branch President Robert G. Gibbons conducting. The Sunday-school session was characterized by a program bearing upon the theme of "Service." Elder Gibbons spoke, showing that it is only by service that mankind can keep

the commandments of the Savior, and thereby gain salvation. The speakers for the evening session were Elders Frederick G. Stoddard and J. Norman Dotson and President Lamph.

Sunday, the 2nd inst., a branch conference convened at Pudsey (Leeds conference), with President David D. Lamph presiding and Branch President Simeon Stead conducting. Preceding the Sunday-school session, a Priesthood meeting was held. Very encouraging reports were given, showing that tracting and branch teaching are receiving much attention from the members of the Priesthood. An interesting program was rendered in the Sunday-school session. The speakers for the evening services were Elders J. Norman Dotson and President Lamph. Sisters Lily Sutcliffe and Clara Harrison and Brother Simeon Stead rendered vocal selections.

The annual conference of the Manchester branch convened Sunday, the 2nd inst., with President William Blackburn presiding. Superintendent Percy Glassey conducted the Sunday-school session. After a pleasing program by the children, Elder C. C. Heaton and President Blackburn addressed the session. In the evening session, discourses were delivered by Elder Heaton, President Blackburn and Brother B. W. T. Norman.

A successful conference was held by the Saltley branch (Birmingham conference) the 9th inst. President Joseph E. Tillotson presided. The session was conducted by Elder J. Trevor Buddell. Elders Lester D. Hovey and Alvah N. Stout were also in attendance. President John B. Ward of the Wombourne branch was the first speaker. Sisters Emily Bowen and Amy G. Taylor rendered a duet. Timely discourses were given by Elder Hovey and President Tillotson.

DEATH.

THOMAS.—Sister Elizabeth Thomas died at Ashby, Scunthorpe, Lincolnshire (Hull conference), Friday, March 1st, 1924. Sister Thomas was born October 17th, 1847, at Hull, and was baptized December 19th, 1896, by J. H. Bailey, Jr. Funeral services were held in the cemetery chapel at Scunthorpe. The grave was dedicated by Elder Kenneth A. Brady.

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